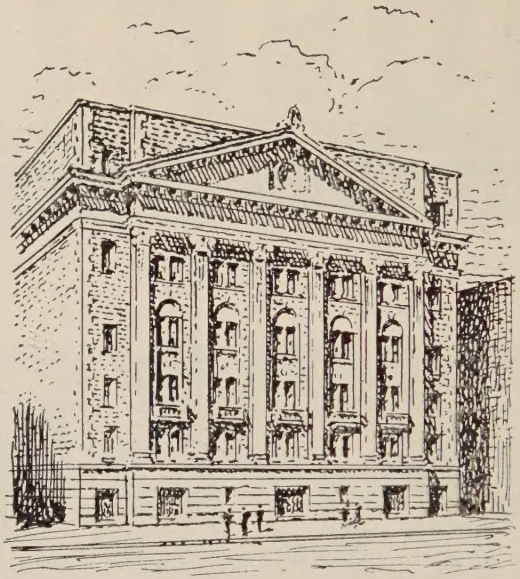
$1.50 " year

APRIL, 19

The Liberalist

PUBLISHED BY THE PEOPLES CHURCH OF CHICAGO

April is Here!



THE PEOPLES CHURCH OF CHICAGO

Lawrence Ave. at Sheridan Road

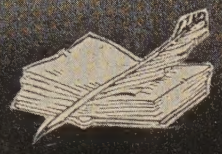
This Church was founded July 7, 1912, as a liberal independent church. It united with the American Unitarian Association, Western Unitarian Conference and National Federation of Religious Liberals in 1923. Property purchased for new building 1924. Ground broken June 14, 1925. Corner stone laid November 15, 1925. Church dedicated October 10, 1926. Preston Bradley has been the Pastor from the beginning of the Church.

Declaration of Principles

"The purpose of the church is to deal in plain terms with the supreme things in human life as measured by the rational conclusions of science and history. It seeks to promote a conception of nature, history and the meaning of life in accordance with the facts of experience and with the progress of growing knowledge. It is essentially religious, not in the traditional but in the scientific and ethical sense of the word. It regards religion as spiritual energy directing itself toward the enrichment of the individual life and the perfection of the social order. This church assumes the right of every one to think his or her own thoughts, and expects the greatest progress to follow from entire intellectual liberty and perfect freedom of judgment. It welcomes to its membership all who wish to co-operate in making a world which shall be enlightened by knowledge, guided by reason and animated by good-will."

The Liberalist

PRESTON BRADLEY, Editor
GRACE THAYER BRADLEY, Associate Editor



Volume XXIII **April, 1946** *Number 1*

April

April is here!

There's a song in the maple, thrilling and new;
There's a flash of wings of heaven's own hue;
There's a veil of green on the nearer hills;
There's a burst of rapture in woodland rills;
There are stars in the meadow dropped here
and there;
There's a breath of arbutus in the air;
There's a dash of rain, as if flung in jest;
There's an arch of color spanning the west;
April is here!

—Eben E. Rexford

Holy Week In The Peoples Church

Lawrence Avenue near Sheridan

PALM SUNDAY–APRIL 14

11:00 a.m.—The Challenge of Triumph

7:30 p.m.—Subject to be announced

* * *

LOOP SERVICES—ERLANGER THEATRE
127 N. Clark Street
Every Noon—12:10 to 12:40

Theme: THIS IS THE VICTORY

Monday—April 15—Faith in Man
Tuesday—April 16—Faith in God
Wednes.—April 17—Faith in One's Self
Thurs. —April 18—Faith in Life
Friday —April 19—Faith in Christ

* * *

CHURCH SERVICES—PEOPLES CHURCH
Lawrence Avenue near Sheridan
Every night—8 p.m.

Theme: WHAT IS A LIBERAL CHRISTIAN?

Monday—April 15—Why Be a Liberal?
Tuesday—April 16—The Liberal Believes in Prayer
Wednes.—April 17—The Liberal Believes in the Bible
Thurs. —April 18—The Liberal Believes in God
Friday —April 19—The Liberal Believes in the Cross

* * *

EASTER SUNDAY—APRIL 21

Four Services

9:00 a.m.—A Morning Garden

11:00 a.m.—Life, I Salute You!

3:30 a.m.—Consecration
New Members to be received
Christening Service for Children

7:30 a.m.—Immortality—Gift or Achievement?
(Closing Sunday Evening Service)

DR. BRADLEY'S APRIL BOOK LECTURES

April 3—"THE ROAD TO COURAGE"
Henry Wyman Holmes

April 10—"THE PERENNIAL PHILOSOPHY"
Aldous Huxley

April 17—"THE BIBLE AS LIVING LITERATURE"

✦ ✦ ✦

DR. BRADLEY'S BROADCASTS

SUNDAY MORNING SERVICE, WJJD, 11 O'CLOCK

EVERY SUNDAY EVENING, "YOUR RIGHT TO SAY IT" WITH DR. BRADLEY AS MODERATOR, WGN, 6 O'CLOCK

EVERY WEEKNIGHT, MONDAY THROUGH FRIDAY, WGN, 6 O'CLOCK

✦ ✦ ✦

NEXT PUBLIC RECEPTION OF NEW MEMBERS IN THE PEOPLES CHURCH WILL BE ON EASTER SUNDAY, 3:30 P.M.

✦ ✦ ✦

For complete schedule of Church Activities see page 24

"YOU ARE THE MIRACLE"

SERMON BY DR. PRESTON BRADLEY
Pastor of the Peoples Church of Chicago

THE word "miracle" leaps easily to our lips these days, more easily, perhaps, than at any other time in all history. Miracle! In a very true sense we are living in an age of miracles, but great as these miracles are, they are miracles from the point of view of a rather loose conception of the word. We call them miracles, but they are all in reality the discoveries of existent laws and the application of those laws to certain designs of men. Everything today that is happening in the field of electronic energy is nothing more than the discovery of existing laws of the cosmos on the part of the mind of man and then utilizing them for certain designed purposes of that human mind. No scientist is creating anything; all that the modern scientist is doing is revealing that which is already created. The scientist is not a creator, he is not creating one single law that governs his ability to shoot a radar impulse to the moon and get a response in 2½ seconds. The scientist did not create that cosmos, and so, in one sense, our use of the word "miracle" in connection with this age is a wrong use, and would not stand up under good semantics, but for the purposes of imagery, or even romance, or what probably is still more applicable, for the purposes of poetry, we keep the word "miracle" in our vocabulary and it has a very definite mission.

In the olden days miracles played a great part as conclusive proof of the supernatural, and people had their faith quickened and their confidence deepened in a supernatural force or being because of the demonstration of the miracle. There were people who needed that, and there were people who could not possibly develop a creative faith without some form of spectacular demonstration. There are still people like that. There are still people who cannot approach the universe on the basis of a purely logical, rational sphere; they still need the spectacular, the unusual, the miraculous, and they base their whole confidence in the reality of God on some form of violation of what has been thought of as one of God's own laws.

In the Old Testament when an iron ax-head floated upon the water that was accepted as a manifestation and demonstration, and to a great many people it quickened their faith and they felt that here was something that demonstrated the sovereignty of God through the miracle. The same thing was true when one walked on the water, and the same thing was true when one who was dead was quickened into life, but the interesting view, in the light of all that is happening in the modern age, is to be found in the fact that today if you were to claim these miracles and we should see an ax-head floating, or a man walking on the water, or many of the performances of the miracles of 2,000 years ago, the very people who would be the first not to accept them and who would be incredulous and would require investigations and research, would be those who are the most pronounced in their acceptance of the miracles of yesterday. If, the very identical miracle of centuries ago upon which they placed so much dependence were to be performed today, they would

say "It is impossible!"

Now, of all the miracles with which we are confronted, even all of the unprecedented, undreamed of, and almost unimaginable miracles that are to come —and there are many more to come than we have yet known—still, the greatest miracle of all is "you." The greatest miracle of all is myself, and yourself. In this universe of certain mechanistic laws which involve the essence of reality, a universe that almost every six months changes its basic conception of physics and chemistry, which almost every 24 hours reorganizes itself in the knowledge of itself in regard to the manifestation of energy, you are the greatest miracle. I was taught in school that an atom is the smallest, indivisible particle of matter, and I debated, as a high school lad, the absurd and ridiculous question of "What would happen if an irresistible force should suddenly meet an immovable object?" Did you ever debate that when you were in high school? I did, right along side of the question of which is mightier, the pen or the sword. Those were the days when man's mind was circumscribed by limitations. Now we are stripping the mind of all its limitations, and it is a sobering thought to think that you and I are being privileged to live in a time when we are going to touch the borderlands of the cosmos itself.

For the first time in the two million years that life has been evolving through the structure of this cosmos, the consciousness of man is going to have the experience of contact with what, down through the centuries, was little more than mythological comprehension. That is a very sobering thought. And then to think that all this has not come from any imposed, external inspiration, it has come from the unfoldment of man's own intellectual horizon; it has come out of man's own processes of attacking the unknown for the purposes not only of discovery, but also for the purposes of application.

So, today, he consorts with the stars, he weighs the sun, he steals from the energy of the sun for the source of all energy in our solar system, (not the myriads and myriads of solar systems in sidereal space which are beyond the borders of our own in an incomprehensible nothingness of space with no boundaries, but our own solar system) ours, in which our sun is the center of all energy, and which belongs to a dying sun, a sun that is dissipating that energy at astronomical speed, a sun growing cold, and at, perhaps, this late hour, as we think of time in terms of archeological-years, and of time-years and space-years, it is conceivable to think of the time when the last remaining spark of human life upon this planet may crawl up over the edge of a frozen, dead world. What a ghastly, what a tragic conception! The miracle of "you," YOU, as an individual, I, as an individual, we who are a part of the energy of God! In your heart and mine is the miracle of "you," ageless, timeless, eternal; "you" without even the possibility of ever completely separating you from the cosmos. There will never come a moment when you are not "YOU" this side of death or the other side! You and I belong to the eternal youth of an existing cosmos which, within its own structure, I believe, possesses recreative faculties and qualities which with the further enlightenment of the human mind in the field of science will, one day, reveal that energy has the power of recreating itself even when, to all physical appearances, the energy has been exhausted.

Therefore, I think that the very step

that may come in another 500 or 1,000 years will be man's ultimate realization of his kinship to this basic energy to the extent that when the sun may grow cold and the actual physical quality of the ascertainable cosmos, of which we are a part, may be no more, then this mighty, mighty, never-resting, endless quest of the mind of man will find that he is in a cosmos which is inexhaustible, that God (for want of a better word) is an eternal, continuing, recreating, non-dying, redeveloping, realigning, reunifying cosmos, and that the spirit of man and the spirit of God in the divine unity of that cosmos will create eternally and together miracles that the mind of man today does not even dream are a possibility!

Instead of thinking about the ancient miracles of the past, which men and women have thought of as the violation, by God himself, of his own natural laws, let us be concerned with the great miracles yet to come, greater in every proportion than any miracle which the world has ever heard, and "you" and "you" are, in the unending miracle, related to this experience.

Ladies and gentlemen, it is an almost inconceivable, indefinable, an inarticulative thought, that you are a part of this cosmos; that you are a deathless soul! Not a person in this congregation, or listening to me, is ever going to die, in the larger thought of the cosmos. No God energy is ever destroyed; it is never exhausted; it has recreative faculties; it is beyond the theory of Darwin with his little limited theory of evolution; it is beyond Hegel; it is beyond them all; it leaps across the bounds of the physicists of the 19th century; it goes on and on and on beyond Bergson with his theory of the "elan vital;" it goes on to heights of such spiritual sublimity and comprehension that all that radar is doing today in the field of science in projecting the impulses of this energy is simply working with the great BEING of GOD! It is a principle beyond the comprehension of the very men who deal with it. They can build the machinery, they can use the radar impulses, they can use the medium in all the concepts of the atom, all this, and then they are helpless, helpless children in the presence of the cosmic God, the miracle of "You."

If all this is true, let us remember that while the scientist can do all these things, the scientist himself, eyes, brain, heart, being, soul, is greater than radar. The scientist who in a swirling sphere, sent in a fraction of a second of time a radar impulse which returned to him in 2½ seconds, is more miraculous than the radar impulses he sent. The scientist himself is the miracle, and so are you!

Where is the practical application for us there? What makes a sermon out of this? It would not be a sermon if I were to leave it here, it could not possibly be, but there is a sermon in it, and that sermon is a very intimate and personal one. The earliest recollection of my life is as a little boy tucked up in bed in our little home there in that village where I lived. The Grand Trunk Railroad ran through our little village. It was a half mile from my home, and we had what was called "The Midnight Express." I always felt a fascination for engines, railroad trains, the usual thing boys like, machinery I suppose; I always wanted to be an engineer, and one of the things that I remember as a child in my little bed on those winter nights is hearing that train come up over the hill, around the bend, through our little town. I can recall it now, the long moan of the whistle at midnight. And I re-

member again and again asking myself, as that train went rumbling on through our little village, and at that time I had hardly ever left its borders, what was in the great world where it was going, which was another world, and the people in it were other people. I wondered what was out there beyond the horizon of that little village where that train took people, out into something called the "world," and I said, in my childish fancy, "I will know that world some day, I will see that world," and that train at midnight was an inspiration to me to see the world, and to know what was out beyond the rim of the horizon over the hill, and around the bend, and it became my childish ambition to see it.

Man in a universe and the sounds of God in his ears! Man is wondering what that universe is beyond the rim of the cosmos, and he is being inspired to find it, but the man who preaches to you this morning and the little lad who listened for the midnight whistle, is that universe, so are you. Personality! What are we doing with that life on this plane? What are you doing with yours, what am I doing with mine? Are we contributing in the practical, everyday experience of reflecting that universe, of which we are a part, to a God that is within us? We belong to the radar impulse, we live in a land beyond the moon, in a universe beyond the farthest star, but we live in a world where we can take the hand of a friend, where we can share another's burden, where we can bring a little light to enlighten the darkness, where we can make some tired body rest a little easier.

The universe we know is the universe of the miracle, and the real universe of your heart and mine in this time-space consciousness is true of which Tennyson sung in "In Memoriam":

Our little systems have their day,
They have their day and cease to be;
They are but broken Lights of thee,
And thou, O Lord, art more than they.

And the answer to all those who seek to penetrate the source of energy in the area of God, is to enlarge the area of God in your own hearts while you are living right now, then we are mating our energy to the cosmos. I must be that kind of a soul, that kind of a heart, that kind of a mind in this world; I want to start and converse with the moon in God's good time, but there is a heart of a friend that may need me now. Let not the overpowering impulses of other miracles deaden your consciousness to this miracle, for it was the same Tennyson who felt the sweep of it in the humblest and simplest thing, picking up a little flower, not radar, not radar impulses, not beyond the moon, but just a little flower:

"Little flower—but if I could understand what you are, root and all, and all in all, I should know what God and man is."

CHANGE OF ADDRESS

Have you changed your address? The church office would greatly appreciate your cooperation in keeping its mailing list up to date. There are other changes, too, such as the change of name when a marriage occurs. Sometimes mail goes astray because Miss So-and-So presumes of course that the church office knows all about it when she marries and becomes Mrs. So-and-So and changes her address. Kindly cooperate and keep the record straight. Thank you!

May H. Harrison, Secretary, The Peoples Church.
941 Lawrence Ave., Chicago 40, Ill.

The Liberalist

FREEDOM—FELLOWSHIP—CHARACTER

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EDITORIAL

ONE of the many focal points of interest in the world scene as this issue goes to press is the defense being offered by the war criminals at Nurnberg. I have often wondered as I observed this whole Nurnberg procedure, if the mentality of the Nazi war criminals is sufficient for them to realize that they are being given something which they never granted when they were in power. That they are guilty, who can deny? And the fact that they are being given an opportunity to prove that they are not guilty is an evidence that the democratic processes were not overthrown or discarded by a military victory. Whether the significance of this can ever penetrate Nazi psychology is doubtful. Perhaps in their innermost minds they are wondering what kind of people these democratic folks are. Certainly the procedure is one which they never utilized with any degree of equity or justice. And when the long history of democracy is written in some far-off future time, it will be to the everlasting credit of the democratic powers that they refused to abandon the judicial process which the democratic order embraces. But back of all the mechanics and machinery of the Nurnberg trials, as indeed back of all the conflict in the United Nations Organization, there is something more fundamental than most people are thinking.

What is the fundamental issue between Russia and Great Britain and the United States? Quite apart from the questions of Manchuria or Iran or the Dardanelles or any other of the sore spots, there is the question of a fundamental idea. The true fact of the matter is that there are two distinct forms of internationalism involved—the Russian form and the Western Democratic form. It is important that we see these issues clearly and plainly, and because there is a fundamental difference in the two types of internationalism sought, does not necessarily and need not present a hopeless conflict which could only lead to another and a more devastating war, and with the usual results of increasing the problem rather than diminishing it. I do not accept the interpretation of the differences as meaning an inevitable war, and in this connection there is the very significant situation which indicates definite differences between the two

types of internationalism, and that has to do with this question of the granting of news and information. One thing seems to be certain; that even though there may be wide differences in regard to the respective nations' conception of internationalism, there also is a wide chasm of difference in this matter of news. It seems to me that the withholding of news and information is here more dangerous than the difference between international policies. War is the result of many things and back of war are as many causes, but there are few more dangerous techniques which any nation can follow than that whereby a few men are able to control what the peoples of the country shall read and know about what is actually going on. I am convinced, and I often say, that if it would be possible for the peoples of all the countries, including Russia and Germany and Japan, and I mean the peoples of those countries—if they were given an opportunity freely and without coercion and fear, to express themselves on whether they wanted war or not, there would be an overwhelming percentage of the peoples who would be against war.

The fact of the matter is quite simple, that the peoples of the world simply do not want war, so back of all these specific danger points there is the broad principle of difference fundamentally which must be given more careful consideration. This idea is brought out in the Nurnberg trials because the men are not only being tried for crimes which classify them as war criminals, but they are also being tried for the ideas and philosophy which led to the crimes. Back of all the evidence which has been presented and you will see it now these days in the defense which is being set up, runs the whole grotesque thinking of the Nazis. They thought before they acted. It was necessary to inculcate in the minds of the people the philosophy and principle of Nazism before any political or military action became possible. These men who are in the dock at Nurnberg are not merely criminals under some international code, but they are even worse, if such a thing is possible, and that is, they are the instigators of an ideology—a philosophy without which they never could have been what they were and never could have done what they did. Men's minds had to be conquered before these men could go to work, and that conquest is now one of the nightmares of history, but it had to take place before the tragic events themselves.

Back of every government and back of all political leadership there are first ideas. And it is one of the fallacies of government in our time, that it can be carried on without this backlog of ideas. Not only is it true of nations, but it is just as true of the United Nations Organization. The success or failure of that organization will depend upon what is the basic and fundamental idea back of it all. If that idea is the old diplomacy and the old technique of balance of power and the creation of buffer states and the development of spheres of influence, and all the rest of it, you might set up a perfect-working machine in the United Nations Organization, but it will fail and collapse. It is an incontrovertible fact that the most perfect machine ever constructed could be completely destroyed and demolished by an imperfect machinist; and at the meeting of the U. N. O. Council, which is to be held in the near future, there will have to be some degree of basic unity as to what the overall idea really is, or they will all be barking down a rain barrel. As I said a moment ago, there are these two opposing ideas of internationalism. One idea is based upon the adoption

of the philosophy which is behind communism and the other is the idea which believes that there can be a community of free and sovereign nations working together. I am not intimating that the problem is as simple as this, or that the ideas are as clearly defined as I am making them. There is much that is defective on both sides, but the general principle is there and the problem is far deeper than merely the surface problems which involve specific difficulties in which cities and boundary lines and spheres of influence are concerned.

The problem can be worked out, it can be solved, and if there could be created some unity of this character, all the other problems could be worked out under the imperative of this unity. The peoples want them solved, and never before was it more important for the peoples' will to be made operative in the official mechanism which has been set up. Man must think in terms of his mortal and immortal destiny. Choices must be made which will shape the future of the world for a thousand years. The responsibility is upon us all, and we should exhaust every possible means for the preservation of peace and the evolution of better understanding before anybody talks about the next war. P.B.

WHY PIERRE VAN PAASSEN BECAME A UNITARIAN

Pierre van Paassen, the well-known American writer, recently joined the American Unitarian Association. He gave his reasons in the 125th Anniversary Year number of the "Christian Register", the American Unitarian Journal. Below we quote some of those reasons:—

MY decision to seek admission in the Unitarian Fellowship did not come about as the result of a sudden and marvellous illumination. There was no mystical crisis from which I emerged, changed as by magic, as it were, into a different man with a new vision and a new hope. No conversion in the old theological sense of the word took place, for no acceptance of any specific articles of faith was involved.

My joining the Unitarians in this day of gravest historical crisis is an act of Christian affirmation, an act of faith in the possibility to sensitize the conscience of America through the Unitarian spirit and to humanize the social order. . . . In saying this I am perfectly well aware that the Unitarian Fellowship is not a powerful and wealthy organization, but I also know that a small flame can set an immense heap of wood on fire, and that the most worth-while things in life have always come from extremely small minorities.

I want to belong to a church which does not clothe symbols, which have grown wholly irrational and incomprehensible to modern man, with the value of inner reality. I want to be in a church that has been consistent in the application of the Protestant Reformation's principle of free inquiry, a church wherein it is held and has been proved time and again that the truth, rather than having anything to fear from the results of scientific research, is enriched and ennobled by acceptance of every advance in human knowledge. I feel at home in a church where

ecclesiastical dogmatism has been immolated on the altar of truth and where men are asked to do the same, if they see fit, with other dogmatisms which bear not the stamp of church or religion.

I want to be a member of a militant church which by its balancing of religious teaching with progressive social action demonstrates that it does not look upon the concept of the Kingdom of God as a miraculous fairy tale, or as a recompense in a vague hereafter for the performance of deeds of charity, piety and philanthropy in this life, or for the mere profession of belief in certain credal formulas. I want to belong to a church which looks upon the struggle for the Kingdom's realization as the very sense of history, as a practical politico-social state of affairs attainable on this earth and in our time by the consistent pursuit of democratic ideals and practices; in other words as the real goal of humanity to which it comes ever nearer in the measure that its members unite in a serious sentiment of reciprocal responsibility, mutual aid and a common will.

I feel the heart-warming glow of the "communion of saints", not as an abstract metaphysical delight, but as a tangible reality in a church which does not exclude from fellowship any man for reasons of color or race, or for inconsequential diversities in doctrinal interpretation.

I want to belong to the same church as Gerrit Jan Heering of Leyden University, because Dr. Heering declares that the time has come to revive and reinstitute the old *Militia Christi,* that is to say the formation of a band of men and women who, driven by the love of God and respect for their fellow men, will resolutely enter the arena of life, the contemporary political, social and economic arena, to challenge, resist, fight and finally overcome the institutions of injustice, exploitation, discrimination and violence of "this world", the contemporary social order, as Jesus urged his followers to do.

I want to belong to a church where the prophetic word is still spoken. By the prophetic word I mean the word spoken by men who, by virtue of a higher, divine authority dare tell the mighty of the earth in concrete cases and in specific circumstances: "Thou shalt!" or "It is not permissible!"

For the potential strength of the Church always lay and still lies solely in the old saying: "I have spoken and, therewith, I have saved my soul", in other words, in the freely received and freely confessed or spoken word of truth. Only by fulfilling her duty of confession, of speaking out at no matter what cost or risk in the language of our time, to the men of our time and on subjects and problems which directly and intimately concern the men of our time, can the Church still save her soul and perhaps the world.

A straightforward conscience cannot live at peace with all men. It cannot and must not. If a man discovers that he is at peace with the whole world, he had better examine himself and ask to which of his obligations he has been unfaithful. A free conscience is duty-bound to rise against the declared enemies of the Divine, which it should instinctively recognize. That is the prophetic intuition. It must rise against obscurantism, against all violations and abuses of power, against all dogmatisms, against all vilifiers of the human soul and the monopolists of privilege. "No one has the right to be neutral in moral questions", wrote my master Alfred Loisy to Pope Benedict XV in the course of Word War I. "Whoever pretends to be neutral in

matters where justice is concerned fails to be impartial. As a matter of fact, whoever pretends to be indifferent is in reality siding with him who is in the wrong and against him who is right."

In our time, when we see the world more and more becoming one under the marvellous progress in the technique of transportation, the Creative Spirit, which has built suns and flowers and corals and anthropoids, now wants to build the human community and poses us an ultimatum as it were: "Now institute the holy commune of mankind, now begin the new era, now find a common economic basis for all men's endeavour, now become human at last, or else perish." In this moment the church that is concerned with the cause of the Kingdom of God must speak out.

BOOK CHATS

THE name Ralph Barton Perry on a book establishes its authenticity and excellency at once. Dr. Perry has taught philosophy at Harvard University for 43 years, but at every opportunity I find it necessary to break down the ridiculous resistance on the part of some people who feel that a university professor is so academic and aloof that they anticipate a profundity difficult of understanding, as well as unreality in treatment. I assure you such is not the case with the author of the book I am about to discuss with you. He never has lived in an ivory tower. He knows as much about life and the problems and difficulties and the practical issues as any person reading these lines. He was a major during the first world war, and Secretary of the United States War Department Committee on Education and special training. He is past president of the American Philosophical Association and in 1921 and 1922 was Hyde Lecturer in French Universities.

As a graduate student at Harvard, Prof. Perry was influenced by William James to turn to the field of philosophy and in 1936 won the Pulitzer Prize for the definitive biography, "The Thought and Character of William James." Since then he has written "Shall Not Perish From the Earth," "On All Fronts," "Plea For an Age Movement," as well as the book which more people read than any other and a very good book it was, "Puritanism and Democracy." He is Chairman of the Universities Committee on Post-War International Problems. His lecture trips all over this country on political affairs have won him hosts of friends and readers who are not in the academic tradition. Prof. Perry calls the book under our attention in this Book Chat "One World in the Making," and it is not to be confused with the book "One World" written by Mr. Willkie.

The theme of the book can be stated in one sentence, and it has never been more adequately given. Here is the one sentence around which the entire book revolves: "War is everybody's fault and peace is everybody's business." I am going to repeat that because it is a crystallization in a few words of this entire problem: "War is

everybody's fault and peace is everybody's business." With this urgent and direct challenge Prof. Perry, against his background of experience and comprehension has presented one of the most vital books dealing with the problems before us all. The book is an indispensable guide to every American who would understand the principles underlying the San Francisco Charter and the post-war policy of the United States. Whether you agree with the charter and look toward the United Nations Organization as the hope of future world peace, or whether you disagree, certainly every thoughtful person who is desirous of knowing the whole picture improves every opportunity to widen the area of his own information. In this book the human institutions are appraised—politics, law, economics, culture, education and religion; and these questions are answered: What is conscience, and what is world conscience? What does it mean to establish a system of government and a rule of law governing all human relations? What is the meaning of a global economy? Are universal art and science desirable and how are they to be reconciled with the loyal and concrete elements of human life? What new problems and opportunities confront education and a unified world?

This book will give little comfort to those who argue that you cannot change human nature. Prof. Perry believes and makes out a good argument that the hope of the future lies in the perpetual plasticity of human nature, both original and acquired, and the future of mankind will be decisively determined by what man makes of himself. The book has been distilled from the author's life-long study of philosophy and his contributions to the solutions of questions raised by the present war and the future peace. It seems to me that it is only in the achievement of such principles as outlined in "One World in the Making," that there is any hope for the future at all. If war is the only and final answer and we are all caught in a trap, unable to do anything about controlling our destiny, what a travesty and what a tragedy it all is! I cannot accept such a point of view. I do not. If I did, I do not think I should want to live, and that is why I react so enthusiastically when greater minds than mine and much greater men outline the possibility and portray the techniques by which it is possible for this confused, chaotic world to find its way back again to dignity and greatness.

The closing sentences in the final paragraph awaken a response within my heart and one which lifts me out of a sense of inability and inadequacy and frustration into the heights of possibility and achievement, when he says: "The ideal of a morally unified mankind has the attributes that an ideal should have in order to call human faculties into play at their maximum and best. It is not impossible but attainable. It is attainable, but only by intelligence as well as by effort. It is not attainable by one man alone, but only by each man in association with his fellows, to the end that all men may enjoy together what together they have had the joy of building."

If in a certain specific and restricted sense the world is growing smaller, it is equally true and more significant to say that the world in which each man lives is growing greater and its problems graver. Problems once solved or escaped by remoteness and unawareness have now to be faced and solved by the creation of new human institutions. Men live in a greater world, embracing the whole earth and all its

inhabitants, and their lives must be organized in the same proportions.

* * *

Of all the other things which may characterize this hour of history we might add that it is also a time of prophecy. More people are talking about what's going to happen in the future than I ever remember. Almost every magazine one picks up has an article about tomorrow and the future. Newspapers are full of it, the editorial pages are full of it; most everyone who makes a speech anywhere talks about it, and one can hardly hold a conversation with anyone but what sooner or later one or the other, and sometimes both, make a prophecy about the future. I am not speaking critically of this attitude; on the contrary I heartily endorse it. It is indicative that people are concerned and are considering the future. More books have been written recently in which the authors attempted to outline and portray the future than on any other theme, and I am going to call your attention to one of the most recent, one of the most interesting and one of the most startling of them all which I know.

Virgil Jordan, who is president of the National Industrial Conference Board, has just written what he calls "Manifesto for the Atomic Age." It is published by Rutgers University Press, New Brunswick, New Jersey. It is not a big book, you can read it through easily in an hour, but you will remember it and re-read it the rest of your life. It is that kind of a book.

We have had many manifestoes down through the years. There was the manifesto of Karl Marx and many others I could mention, but we are primarily interested in this Book Chat in the first manifesto which I have discovered of this kind—"The Manifesto For the Atomic Age." Mr. Jordan in this book looks into the future and portrays what he thinks that future will be in the atomic age. We are entering the age of molecular magic, when we shall be able to produce anything, anywhere, out of nothing, and at almost no cost; when labor will have no market and money no value; when the falling birth rate will depopulate America and Europe unless scientists can devise means for mass production from the test tubes; when the unlimited power of the state, with its control of production, distribution and compulsion will lead inevitably to unlimited government; when the great danger will be the boredom and frustration of people with nothing to do, unless in the meantime mankind destroys itself by some deliberate stupidity or some mistake in the position of a decimal point. These are some of the things Virgil Jordan sees ahead for the human race.

Few people seem to realize the tremendous social change and upheaval which will inevitably follow the atomic age. Obviously, and one need be neither a scientist nor a sociologist to realize that taking energy direct from the rays of the sun will ultimately eliminate coal and oil and other sources of power. This inevitably will mean an economic and industrial revolution of such magnitude that the whole social structure will be changed. It is a very short-sighted attitude to take, that this may be in the distant future and therefore is of little concern to us of this generation; why should we be worried or anxious about it at all? That is a selfish attitude, an unfair position, and by taking that position we are not meeting our responsibility to those who will come after us and face the kind of a world which will gradually evolve in the atomic age. If we are sufficiently warned and concerned about this future that we will begin to lay now the

foundations upon which man can build in the atomic age a civilization and a culture in which life will be an agreeable experience, then of course we ought to be about the business. This wise and shattering manifesto does not seem to be exactly a prediction nor a warning, but conditioned by certain alternatives, it is an eloquent statement of fact, and its conclusion is based on some obvious changes which have already begun to appear; changes which do not belong to some far off hour, but which are a part of life in this very second.

He writes with the calm and dispassionate viewpoint of a business man, a student and economist, and presents the simple basic and startling facts about the brave new world that was once just the dream of the alchemist. I predict that this "Manifesto For the Atomic Age" will create more argument and more discussion, more controversy than anything published thus far on the whole question. Here are a few sentences which indicate his thinking: "The inescapable problem which atomic power puts to us is the biological, spiritual and political problem of men's power over themselves. The idea of unlimited government has emerged as the universal victor in this war in the minds of men everywhere, among conquerors and the conquered alike, and it has done so by force of the overwhelming power of America, where the age of alchemy has come to fruition in the atomic bomb. The frame of the future does not include the free, competitive world market for voluntary exchange of raw materials and manufactures which built the British Empire and the prosperity and depressions and wars of the machine age; the chemical age has dissolved it and the atomic bomb has vaporized it. By a curious reversion men may come increasingly to seek compensation and spiritual security from the frustrations and boredoms of a push-button world, in the contemplation or pursuit of some hereafter. The new age of alchemy has not only substituted nuclear energy of the atom for the nuclear energy of the individual man; it has substituted government for God. Military life may lose much of its appeal as a human pastime or an escape mechanism with the coming of permanent peace, or end the menace of the atomic bomb; and in the modern war most men get little chance to fight anyway; but it may still serve as a kind of disciplinary device or activity program which could help to banish boredom and make busy work for the masses. What functions labor organizations will serve in the atomic age is doubtful. And Mr. Jordan says that already they have become a form of government monopoly operated mainly for the purposes of political stage setting or choral activity.

Well, this book is just filled with challenges of this sort, and if you are interested in the future and want to get an idea of what that future may hold for mankind, I find this book "Manifesto For the Atomic Age," a challenge as well as an avenue of information. I do not entirely agree with his position about some matters, but that something momentous is happening, not merely to matter and to money, but more important, to man, is startlingly plain to me.

P. B.

The *RADIO* MAIL BAG

By GRACE THAYER BRADLEY

WITH this April number of The Liberalist we celebrate the twenty-second anniversary of our little magazine and begin our twenty-third year. That is quite a long time that the little paper has been on the road, and it has traveled into nearly every state in the union, and into many foreign lands.

Well I remember the day that first number was published. How proud and happy we felt, Dr. Bradley and I; and on Sunday morning after the sermon, Dr. Bradley held up the little magazine, a complete surprise to his congregation, saying he thought it was time we had a church magazine published monthly, containing one of his sermons in each number, with editorials, book chats and other items regarding the church organizations. Specially, he said, such a paper of common interest to us all would serve to keep the church people in touch with him and the church during the summer months "while we are parted, one from the other." So—The Liberalist made its bow and has gone on its way of service and pleasure ever since. It has been of interest and cheer in the sick-room, to the shut-in and to those who have moved from Chicago, keeping them in touch with their church. Specially has The Liberalist been a comfort and pleasure to our boys in camps and overseas during these awful war years. They have written us letters expressing so much appreciation for the magazine, saying they have watched for its coming and hurried, upon its arrival, to "read it from cover to cover," and then they have passed it on to a "buddy" and sometimes have had discussions about Doctor's sermons, and in a few instances the Chaplain has read the sermon from The Liberalist at Chapel Service. We have had letters from several of the Chaplains, too, expressing appreciation.

It has been fun this morning looking through the files of those early numbers. I found in the second number—that of May, 1924—mention of our gratitude for the cooperation of the church people, for, though we published 1000 copies of that first issue, there was not one left on hand the second Sunday after the magazine's introduction, and many were asking and writing in for it. This made us very happy.

I said it had been fun looking through the early files—and it was—but there were sad spots, too. I noticed a good many names—gone beyond recall—names of such fine friends who at that time were so interested and active in the church; people whose counsel and loyalty helped much in the work and lifting the burdens of those early years. Three of the Trustees have passed on—Mr. Walter Hermsdorf, Mr. George W. Gairing and Mr. Newman Dumont, the first two having served as president of the board, Mr. Hermsdorf holding that office at the time of his death. Three former presidents of the Woman's Club

have "gone beyond"—Mrs. Geo. Lomax and Mrs. Philip Goold, the first presidents of the Club, and Mrs. Whitman far more recently. All of these, of the Trustees and the Woman's Club, are held in high esteem and cherished memory of their many friends in the Peoples Church. An item of interest in the first number of The Liberalist was (to quote): "On Easter morning The Peoples Church Chorus Choir, under leadership of Dr. DeWitt Durgin Lash, made their first appearance. They were enthusiastically received and made an effective contribution to the beauty of the service." You see that was way back before our own church building was erected, and we held Sunday morning service in the Pantheon Theatre—it was new and considered very beautiful in those days, and seated over 2,000 people.

Well, I could go on and on, with numberless pages of reminiscence as assistant editor of The Liberalist, but I am not supposed to fill the entire magazine!

In the twenty-two years of our publication I have written four Christmas stories, many articles and essays, a few poems and one "travelogue" that carried through for ten months, and of late years I give you, as my special column, "The Radio Mail Bag." I am grateful if I have been able to bring a pleasant few minutes to our readers.

Dr. Bradley's first job as a boy was in the print shop of a small town newspaper, and that was his ambition for many years—indeed, I don't think he ever quite lost it! He has written six books, and I hardly believe we would be quite happy if we were not publishing something!

Now—we had better take just a peek into the mail bag—not much room left. Well, here is something extraordinary. This young man of Jewish faith writes, placing churches at the top of the list of organizations best able to help the returning servicemen back on their feet—specially praising the Catholics. If we could hold this as a sign of the times there would, I think, be hope for the world: "Dear Dr. Bradley: Received The Liberalist today. It took a long time catching up with me. My transfer to the Pawling Convalescent Hospital was responsible for the delay.

"After reading the Liberalist and the letter I sent to Dr. Semon who was kind enough to turn it over to you, I've noticed something in my letter that was left out and should have been included. In mentioning people and organizations that can help in the rehabilitation of our boys returning from overseas, I left out one important organization, and believe me, it should be on top of the list—The Church. Yes, the church is doing more than its share to help our boys.

"Lights will go out in a few minutes. I just had to get this letter off to you, as I feel my letter would not be complete without mentioning the important job the church plays in helping our boys back on their feet.

"Although I am of Jewish faith, I've worked in the Catholic schools in Chicago for the past 12 years. I can't tell you how much it has meant to me. The children, Sisters and Superiors and other officials of the church have cooperated with me at all times. As a result I was able to do a real job in physical education.

"I'm hoping to continue with my work once the Army sees fit to give me my discharge (In January). Hope to go back to my schools. With the added experience I have picked up in the Army I now feel that I can do a better job.

My best wishes to both yourself and Mrs. Bradley. Cpl. Bill Dorfman."

Here is a letter in praise of The Liberalist that I feel belongs unquestionably to this anniversary number. I hope my modesty may not be doubted in publishing it, as the writer offers me such kind appreciation (for which I thank her from the bottom of my heart! Don't we all like appreciation of our efforts?) The letter is dated February 12th, Los Angeles:

"Dear Dr. and Mrs. Bradley: The inspirational and spiritual guidance of The Liberalist through your wonderful and outstanding sermons has brought the healing warmth of sunshine into my life many, many times.

"Every printed word of The Liberalist makes the magazine a "reading must" from cover to cover. I have never missed an issue since leaving Chicago several years ago. When my home was there I was a member and privileged to be in the Choir.

"The stimulation of Mrs. Bradley's Mail Bag editorials bring so much happiness and a feeling of fulfillment that I am continually looking for letters from readers expressing their appreciation and gratitude to her. Don't you feel these letters should also be given public expression? Sincerely and gratefully yours,

Ella Simmler."

I have taken from the Mail Bag another friendly letter with thanks for The Liberalist. Mrs. Gladys Orr writes:

"Dear Dr. Bradley: May I thank you for the three copies of The Liberalist which I have received and enjoyed. I feel very flattered that you used one of my efforts in your Mail Bag section. It was news to me to learn that the Woman's Club is a Federated Club. One learns and learns!

"Last evening, just as I finished packing our contribution to the clothing drive, I tuned in to your program. Naturally, I felt quite virtuous. Seriously, it is a small thing to do, blessed as we have been.

"Please use the enclosed to cover the cost of the magazine sent or to be sent later. Sincerely yours, Gladys M. Orr."

* * *

With this we will close the Mail Bag, wishing The Liberalist many happy returns of the day! With heartiest thanks to our readers for their kindness, tolerance and encouragement, and the inspiration their letters give. Please continue!

AND - KEEP - ON - THE - BEAM!

DR. BRADLEY'S ENGAGEMENTS
FOR FEBRUARY, 1946

1—Radio Address, WGN
Conference and meeting
"Your Right to Say It"
Dinner to Gunther Stein, by Chi. Com. for Far Eastern Dem. Action.

2—Address. National Plastic Industry Banquet. Edgewater Beach Hotel

3—Two Services, Peoples Church
Radio Program, WGN

4—Radio Address, WGN
Address. Natl. Rug Cleaners Assn. Hotel Continental
Cutting record. WGN

5—Radio Address (Trans.) WGN
Address. Grocers' Convention Hotel Lowry, St. Paul

6—Radio Address. WGN
Book Lecture. Peoples Church
7—Radio Address. WGN
Cutting record. WGN
Dinner. Chi. Better Business Bureau, Palmer House (Gov. Stassen)
8—Radio Address. WGN
Address. Teachers' Inst. Morrison Hotel, Morrison, Ill.
Address. Schoolmasters' Club, Morrison, Ill.
Address. Teachers Inst.
9—Cutting Record. WGN
10—Sermon in Metropolitan Community Church (exchange of pulpits)
Radio Program. WGN
Evening service. Peoples Church
11—Radio Address. WGN
Address. Lincoln Day Dinner Cent. Christ. Church, Detroit, Mich.
12—Radio Address. WGN
Address. Forum. Purdue Univ.
13—Radio Address. WGN
Book Lecture. Peoples Church
14—Radio Address. WGN
15—Radio Address. WGN
Address. Morton High School
17—Two services Peoples Church
Radio Program. WGN
18—Radio Address. WGN
Address. D.A.R. Evanston, Ills.
19—Radio Address. WGN
Address. Horace Mann PTA
20—Radio Address. WGN
Address. Manufacturers Club Merchandise Mart
Attendance reception for Lord and Lady Halifax at res. of Brit. Consul Genl.
Book Lecture. Peoples Church
21—Radio Address. WGN
Radio conference
22—Radio Address. WGN
Meeting "Your Right to Say It"
24—Morning Service. Peoples Church Dedication of Plaque
Radio Program. WGN
Evening Service. Peoples Church
25—Radio Address. WGN
Address. Polish Woman's Civic Club
Address. First Baptist Church, Morris, Ills.
26—Radio Address. WGN
Address. New Trier High School, Winnetka, Ills.
27—Radio Address. WGN
Address. South Bend Rotary Club
Book Lecture. Peoples Church
28—Radio Address. WGN
Conference "Your Right to Say It"
Address. Unitarian Church Hinsdale, Ills.
Address. Sportsmen's Show—Coliseum

CHRISTENINGS

3—Gary Gunard Frank Winters, son of Mr. and Mrs. Walter Winters
17—Sharon Marie Schultz, daughter of Mr. and Mrs. Frank Schultz
24—Charles Emil Kohut, son of Mr. and Mrs. Walter Kohut

FUNERALS

2—Otto T. Allen
4—Mrs. Anna Curtin
9—Mrs. Gisella Smetana
William J. Blume
13—Mrs. H. A. Trautwein
Clara Sanders
William Kerber
15—Mrs. Devota Hargitt
16—Mrs. Emily Geisler
Hannah Henderson
Herman W. Borchers
18—Charles Emil Johnson
19—Harry Silverthorn
28—Mrs. Bertha Hawes

WEDDINGS

2—Dr. G. F. Pfeiffer and
Sybil Ekstrom
Alfred Palo and
Joy J. Hansen
Roger Loomans and
Edith Lundholm
George Deihsler and
Christine Nehas

6—Quentin M. Lambert and
Jane Kent

9—Kurt W. Meyer and
Betty J. Marshall
Charles Isenberg and
Justine DeLapp

10—Sanford A. Franzblau and
Eugenia Wysatt
Golden Wedding—
Mr. & Mrs. Nicholas Brod

14—Harry DeLorme, Jr., and
Dorothy Henry
Randall M. Westveer and
Gail Smith

14—Joseph Ray Lippel and
Mrs. Edna Outlaw
Adolph B. Bausch and
Isabel Hymphill

15—Edward Heatley and
Helen Grabow
Richard Ericson and
Mary Frances McDonell

16—Martin Benson and
Nancy Hyland
David Witcher and
Shirley Ann Maierhofer
L. J. Simmons and
Jean McCabe

21—Joseph Lustig and
Grace Knight

24—James B. Myers and
Carlene Staples

25—Warren Grimm and
Jesse Akester

From Gethsemane

All those who journey, soon or late,
Must pass within the garden's gate;
Must kneel alone in darkness there,
And battle with some fierce despair.
God pity those who cannot say:
"Not mine but thine;" who only pray:
"Let this cup pass," and cannot see
The purpose in Gethsemane.

Ella Wheeler Wilcox.

(From "Poems for Special Days and Occasions"
Compiled by Thomas Curtis Clark)

AN APPROPRIATE GIFT

WE can think of no finer gift for a friend, a relative or a neighbor, than one which will remind them of your love every month in the year.

Our Liberalist is such a gift. We are trying to make this a most vital and inspiring church magazine. Every number contains a sermon by Dr. Bradley and special articles of interest and inspiration. All of the activities of the Church are emphasized. Every month there is an interesting department which Dr. Bradley writes, called "Book Chats." There are also editorials, stories and articles, Book Reviews, and one of the most interesting features is the Radio Mail Bag in which Mrs. Bradley every month gleans from the heavy radio mail inspiring comments to pass on to readers.

If you desire to send this magazine to a friend and will send $1.50 to Mrs. Thomas A. Harrison, Subscription Manager, Peoples Church, 941 Lawrence Avenue, we will send a Card announcing your gift. The magazine is now in its twenty-first year of publication, and goes all over the United States and to many foreign lands. Why not send your $1.50 today? It will come regularly every month. No one connected with the publication receives any compensation and all funds above the cost of production go directly to the Treasury of the Peoples Church to help our financial problem. Please subscribe.

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THE UPTOWN PLAYERS

Center of Allied Arts

J. Bradley-Griffin, Director

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* * *

April Production

"YOU CAN'T TAKE IT WITH YOU"

The Broadway and Motion Picture hit-comedy
by George Kaufman and Moss Hart
Directed by J. Bradley-Griffin

Opening Night—Friday, April 5th

And presented each Friday and Saturday evening
during April—Curtain 8:30

Sunday Matinee—April 28th—3:00 p.m.

* * *

April Drama Tea

J. Bradley-Griffin in a Play Recital of
"DEEP ARE THE ROOTS"

Guest artists——Louise Gale, Soprano of the Civic Opera Company
Philip Jorgensen, Accompanist

Sunday, April 7th—4:00 p.m.

* * *

April Spotlight

"AN EVENING OF SHAKESPEARE"

In celebration of Shakespeare's birthday
excerpts from his plays will be presented.
Directed by J. Bradley-Griffin

Thursday evening, April 25th—8:30

* * *

MAY ATTRACTION—"LOVE IS A SONG"
by Monita Caldwell and Helen Kerr

Roberta Slagle

Honor Roll

Adams, Franklyn
Adams, LeRoy
Allen, Robert George, Ens.
*Anderson, Frank
Anderson, Harold
Anderson, Norman P.
Andrey, G.
Arms, George F., Stf. Sgt.
Arnopol, Richard Arthur
Ball, Kenneth R.
Bartlett, Tommy
Baumann, Robert
Berglund, William
Berhalter, Howard
Blue, Lloyd, Jr.
Blue, Wayne P.
Bluhm, Arthur
Bluhm, Ben C.
Bluhm, Herbert, Major
Boaz, Charles
Bower, Clyde F.
Brosious, Donald W.
Brosious, Edward P.
Buchanan, James W., Sgt.
Bunn, Robert R.
Burkhard, Gordon Robert
Byron, R. B.
Cappelli, Mario, Jr., Lt.
Carlseen, Howard
Carlton, Rosalie M.
Christ, Frank G.
Code, James
*Crane, Charles C.
Cuzort, James T.
Dahlstrom, Gordon R.
DeWees, William Robert
Droth, Betty
DuMont, Harry
Dwinell, Robert M.
Eddy, George G., Jr.
Edelhart, Marvin I.
Eldred, Robert L., Lt.
Elya, Verl
Eronson, Frans
Estal, Wendel, Cpl.
Ettelson, David
Etter, John T., Jr., Lt.
Faulkner, Donald G., Cpt.
Felch, George
Fishman, Carl Leonard
*Formanek, George, Jr., Lt.
Fortuin, George J.
Fulton, Robert Harry
Fuss, Charles, Cpl.
Fuss, June
Freitag, George
Freitag, John L.
Garner, William C.
Gau, William R.
Gill, Robert E.
Goetz, Fred H., Jr.
Gray, Harry S.
Gregg, Noel Dudley
Gregg, Robert D.
Haban, Andrew, Cpt.
Hagen, John H.
Hangel, Robert L.
Hannum, Robert
Hansen, Harold E.
Hansen, Robert J.
Harbert, Marvyn F.
Harling, Robert, Sgt.
Heg, Winslow

*Killed in action.

Henderson, Tom
Henderson, William
Hendrich, John
Henning, Anne E.
Hobbs, William F., Sgt.
Hoots, Harold W., Cpl.
Hurley, Betty Best
Hurley, William R., Sgt.
Ingersoll ,Harold
Johannes, Henry C., Dr.
Johansonn, Eileen
Johnson, Lawrence
Jones, Lincoln H.
Kastner, Howard H.
Kemper, Calvin C.
Kiltz, Elwood E.
Klingler, Lambert H.
Klippel, Winifred
Kokoefer, E.
Kosner, James, Cpl.
Kramer, Hans
Kredler, Arthur J., Jr.
Kredler, Stanley
Kreutzer, Fred H., Lt.
Kruskopf, George E.
Langley, Philip
Lantz, Huber C., Cpl.
LaPointe, J. C.
Larsen, Vincent William
Lauletta, June Blair
Lawson, Roy O., Sgt.
Leffler, Ruth
Lehnert, William A.
Lichtenebert, Rudolph
Maddox, Don, Cpl.
Marsh, Carlton H., Lt.
Mason, Frank J.
McCord, Sarah Parks
Merrick, Jay
Merrill, Leslie
Meyer, James H., Capt.
Meyer, Kurt
Meyer, Robert H.
Miles, Mark Alan
Miller, Harold R.
Miller, John M.
Miller, Richard
Miller, Richard B.
Miller, Roger
Molzahn, W. A.
Moore, Florence M.
Moran, Walter
Mostek, Raymond
Murphy, Robert J.
Myers, William V., Sgt.
Needham, Daniel Arthur
Nelson, Harry G.
Nelson, Howard C.
Nonnenbruch, Edw. W., Cpt.
Norris, Donald J.
Novotny, Anton
Oldenburg, Forrest A.
Olson, Robert
*Osterberg, Robert
Paige, Charles
Palmer, Earl
Palo, Alfred C.
Palo, Clarence W.
Palo, Douglas L.
Parlette, William H.
Paschal, Edward
Perfumo, Leo A.
Pfaff, Henry, Jr.
Philbrick, Betty

Phillips, James E.
Phillips, Jim
Plumley, Robert
Plummer, Pauline M., R.N., 2nd Lt.
Poquette, Robert E.
Post, Clee S., Sgt.
Proud, Kurt, Lt.
Quesnall, Arthur
*Randall, Tabor Charles
Replogle, Jacob Estes
Riley, Lester G.
Roof, James H.
Rowley, L. C.
Rowley, Yale W.
Salamon, Rudolph E.
Sauser, Martin
Sauser, William
Schneller, James, Sgt.
Schnorr, Robert K.
Scholler, Robert W., Ens.
Schroeder, William
Schulten, Marjorie, Lt.
Schumacher, Arthur
*Sexton, Walter Scott
Shoberg, J. Bryant
Shurman, Frank M.
Sipe, Clinton R.
Smith, Donald Seth
Smith, George John
Stippe, Robert C.
Strand, Philip R.
Strand, Richard P.
Sweet, Mary Louise
*Taylor, Alfred
Terry, Duane R.
Thomas, Theodore Gaillard
Thompson, Jean
Tilles, Marie
*Tinling, H. John
Toepfer, Arthur E.
Vespermann, Bruce W.
Victorin, James R.
Voigtritter, Carl W.
Wagner, Foster
Walker, Leslie J.
Walska, Charles
Walters, William James
Weeger, Robert
Wegner, Gerhard
Weinberg, Sidney
Wendland, Robert John
Wenger, William J.
Wentz, Howard, Cpl.
Wesche, Charles, Jr.
Wesche, Orville
White, George A.
*Widener, Virgil Drew
Wiederer, Elmer Michael
Wiggins, Robert H.
Wilkins, E. J.
Willeumier, Henry
Willeumier, Mary
Williams, Arthur J.
Williamson, W. Ross
Wilson, Andrew C.
Wood, Robert, Jr.
Wood, Thomas, Jr.
Woods, Daniel Jack
Woods, James W., Jr.
Woods, Tom Lee
Yarrington, Mary Alice
York, Carroll D., Cpt.
Yous, Donald, Cpt.

PEOPLES CHURCH ACTIVITIES

SUNDAY MORNING SERVICE (Broadcast by WJJD)..... 11:00 a.m.

SUNDAY EVENING SERVICE (Closing with April 21st until November) ..... 7:30 p.m.

CHURCH SCHOOL OF RELIGIOUS EDUCATION—Anderson Hall 9:30 a.m.

WEDNESDAY EVENING BOOK LECTURES (Closing with April 17th until November)..... 8:00 p.m.

CHOIR REHEARSALS—Every Thursday, Church Auditorium..... 7:30 p.m.

WOMAN'S CLUB—Regular meetings in Anderson Hall..... 1:00 p.m.
Monday, April 8th, Annual Reciprocity Day. Gardens Program, Mrs. Preston Bradley, Chairman, Mrs. Carl Johnson, Co-Chairman. Guest artist, J. Bradley-Griffin, Dramatic Recitalist and others to be announced.

Monday, April 22nd, Annual Meeting and Election of Officers. Monday, May 6th, Spring Luncheon, Edgewater Beach Hotel. Speaker, Dr. Bradley. Guest artists, The Mifflin Sisters, String Trio and Accompanist. Honored guests to be announced.

PROFESSIONAL AND BUSINESS WOMAN'S CLUB
Meeting in Anderson Hall..... 8:00 p.m.
Monday, April 1st, April Fool Party—entertaining the girls from Lakewood House.

Monday, April 15th, Annual Meeting and Election of Officers.
Sunday, May 5th—SWISS MALE CHORUS, William Albach, Director, in a song festival in the Auditorium of The Peoples Church 4:00 p.m.
This famous male chorus celebrated its 75th Anniversary last spring. Tickets $1 plus 20c tax. Proceeds to charity.

Date of the Annual Spring Dinner to be announced.

MEN'S CLUB—Meeting in Anderson Hall, 4th Monday of the month.. 8:00 p.m.
April meeting, April 22nd.

USHERS' CLUB—Meeting in Anderson Hall, 1st Tuesday of each month ..... 8:00 p.m

THE UPTOWN PLAYERS—1219 N. LaSalle St., Whitehall 4797
J. Bradley-Griffin, Director; Mary Clarke, Sec.-Treas.
(See Special Schedule, page 22, this issue)

PRESTON BRADLEY VETERANS ORGANIZATION
Meeting in Anderson Hall..... 7:00 p.m.
Every other Wednesday.

Dr. Bradley's Radio Schedule

WJJD—Dr. Bradley's Sunday morning service.....11:00 to 12:30

WGN—Every Sunday—"Your Right to Say It"
Dr. Bradley, Moderator..... 6:00 p.m.

WGN—Every Weekday Evening, Monday through Friday..... 6:00 p.m.
Book Review on Wednesdays—Question Box on Fridays.

DIRECTORY

THE PEOPLES CHURCH, Lawrence Ave., at Sheridan Rd.

Time of Service 11:00 A.M.

Affiliated with: American Unitarian Association, Boston; Western Unitarian Conference, Chicago

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The Uptown Players Center
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